Vol. VIII No. 3

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

JANUARY, 1912.

TABLE OF CONTENTS.

IMMORTALITY: A STUDY OF BELIEF, . . 67
PROF. WILLIAM NEWTON CLARKE.

THE ORGANIZATION OF A CITY FOR CIVIC BETTERMENT, ... 85
REV. HERBERT A. JUMP.

THE MONTANA BAND AFTER A YEAR, . . 95
H. H. LINDEMAN, '10.

EDITORS' NOTES, ... 97

SCHOOL AND CHAPEL NOTES, ... 97

ALUMNI NOTES, ... 98

Entered as second-class matter May 26th, 1904, at the Post Office at New Haven, Conn., under the act of Congress of March 3d, 1879.

Yale Divinity School

No profession under present conditions is more exacting than that of the Christian minister, because he is called upon to grapple with the most varied problems and conditions of life. He must have the gift of leadership and public address; gifts largely inborn and yet to be cultivated; he must understand man's religious nature and thus be trained in psychology; he must have a clear apprehension of ethics, grasping the new moral spirit of the age and inspiring men in this spirit to move forward. He must be at home in the science of philanthropy, that relief passing through his hands may be worthily bestowed. In all that pertains to child nurture and education he must be an adept. He must also be a specialist as regards his particular field of labor,—in the country or in the city or in the foreign field, as a preacher or teacher or social worker. These are the requirements of his calling besides those that have always gone with his profession,—a knowledge of the Bible, of Theology, of Church History, of Ecclesiastical Law, and of Liturgies and Homiletics. The Yale Divinity School is thoroughly equipped to prepare men for this most exacting profession. For catalogue, address the Dean, New Haven, Conn.

The Christian ministry is the largest field for the growth of a human soul that this world offers.

—Phillips Brooks.

PRACTICAL CONSTRUCTION

Makes Weis Files COST LESS

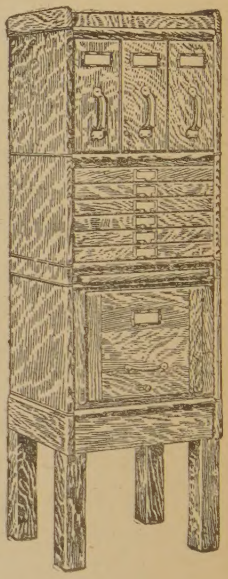
and DO MORE

No Superfluous Material

FREE Catalog "D" showing **four complete lines** filing devices—a variety of styles reasonably priced. Also time and temper saving office specialties.

CATALOG "E" shows two lines sectional bookcases in inexpensive as well as high grade woods and finishes.

Booklet **"FILING SUGGESTIONS"** solves your filing problems—helps those unfamiliar with ordering systems and supplies.



Weis Compact Filing Sections

are made in 26 styles. You can build on one or more sections as needed.

Compact, elegant—of ample capacity.

Quartered Golden Oak or Birch Mahogany, velvet finished.

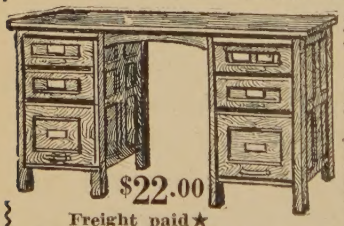
SOLID OAK (GOLDEN OR WEATHERED) **LETTER FILE**
HOLDS 20,000 BUSINESS PAPERS. INSTANTANEOUS REFERENCE. ROLLER BEARINGS. Has all the desirable qualities.

$13.25 Dust proof, sanitary, durable, handsome—you can't get better value. See it—your dealer **can show you.**

FREIGHT PAID★

Compact Filing Sections

If You Had This Weis Filing Desk



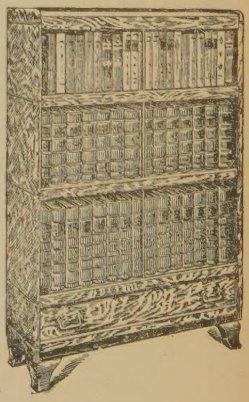
$22.00

Freight paid★

you could reach any letter, index card, voucher, etc., in the filing drawers without leaving your chair.

Your choice of nine kinds of drawers for filing any business papers or records **arranged to your order.**

Roller bearing, dust proof drawers with follow blocks to hold your papers on edge for quick reference. Top 28x52 in. Solid Oak (Golden or Weathered) $22.00, freight paid.



Weis Sectional Bookcases

in Standard and Mission styles. See Catalog "E." are built with either Sliding or Receding doors. Stack of 3 book sections, drawer, top and base, plain oak, Golden or Weathered with metal framed sliding doors.

$12.80

★FREIGHT PAID

★FREIGHT PAID at prices quoted, east of Mont., Wyo., Colo., Okla. and Texas. Consistently low prices beyond.

THE Weis MANUFACTURING CO.

GET FREE CATALOGS OR SEE DEALER.

163 UNION ST., MONROE, MICH.

New York Office, 108 Fulton St.

Please mention the QUARTERLY when answering our advertisements.

VOCAL STUDIO OF GEO. CHADWICK STOCK

Vocal Instructor to Men of Yale since 1893

Y. M. C. A. Building New Haven, Conn. 'Phone 3094

SCRIBNER THEOLOGICAL PUBLICATIONS

Studies in Theology

Each vol. 75c. net

Christian Thought to the Reformation

By Herbert B. Workman, D. Litt.

Protestant Thought Before Kant

By A. C. McGiffert, Ph.D., D.D.

A Critical Introduction to the New Testament

By Arthur Samuel Peake, D.D.

Philosophy and Religion

By the Rev. Hastings Rashdall, D.Litt., D.C.L., F.B.A.

Faith and Its Psychology

By the Rev. William R. Inge, D.D.

Revelation and Inspiration

By the Rev. James Orr, D.D.

Christianity and Social Questions

By the Rev. William Cunningham, D.D., F.B.A.

Two New Volumes of "The Great Texts of the Bible."

Edited by James Hastings, D.D.

Genesis-Numbers.
Acts and Romans. I-VIII

Each vol. $3.00 net.

New Volume of the International Critical Commentary

Each vol. 8 vo.; $3.00 net.

Micah to Haggai
I Corinthians

The Ideal of Jesus

By William Newton Clarke, D.D.

An attempt to make plain the actual principles on which Christ formed his life and based his teachings.

$1.50 net; postpaid, $1.65.

Introduction to the Life of Christ

By William Bancroft Hill, D.D., Professor of Biblical Literature in Vassar College.

Brings the intelligent study of the Life of Christ within the reach of all serious readers as well as special students. It is a marvel of concise and at the same time comprehensive treatment of "The Sources"; the technical difficulties of which disappear in an account that is not less authoritatively scientific for being thoroughly popular.

$1.25 net; postage extra.

One Hundred Bible Stories

By Bobert Bird, author of "Jesus, The Carpenter of Nazareth," "Paul of Tarsus," "Joseph the Dreamer."

It contains 114 illustrations, 12 of them being full pages, colored. $1.50.

Written for children who are too small to understand the Bible, but who are quite ready to listen to the same stories told at greater length in simple words. They are all taken from the Old Testament.

Biblical Geography and History

By Professor Charles Foster Kent, Ph.D.

12 mo., 314 pages, $1.50 net (postage 14c).

Bible students will find here a new illuminating point of approach to the scriptures. The first part is devoted to the physical characteristics of biblical land. The second part presents the events of biblical history in their chronological order and geographical setting and shows the influence of their physical environment upon them. A series of 16 carefully prepared maps places the results of modern discovery and research at the disposal of the reader.

The Question of Divorce

By Charles Gore, D.D., D.C.L., LL.D. Bishop of Birmingham, Honorable Fellow of Trinity College, Oxford.

Fifty cents net.

A trenchant discussion of the problem of divorce from the point of view of the Church of England.

CHARLES SCRIBNER'S SONS
153-157 Fifth Avenue - - - New York

Yale Divinity Quarterly.

Vol. VIII JANUARY, 1912 No 3.

IMMORTALITY: A STUDY OF BELIEF.*

Prof. William Newton Clarke.

I HAVE lately been conducting a class through some studies concerning Christian Belief. In dealing with the subject I had to tell them that belief is no single and unambiguous thing. Various matters and kinds of matters offer themselves to be dealt with under that single name, and the nature or process of belief is far from being the same with reference to them all. This variety in the sense of so practical and important a word may easily be a perplexing thing, and as a matter of fact the ambiguity has wrought much confusion in Christian thought. In the course of my work it occurred to me to make a sample study of belief, by which I might illustrate some of the different modes of believing, and some of the differences between different kinds of belief, with reference to the quality and value of the result. At the same time I might throw some helpful light upon the doctrine, or the great reality, which I used for illustration. When I was invited to address this club, it seemed to me that I could not do better than to treat you as theologues, and reproduce, in better form if possible, this endeavor toward clearness in theologues' thinking.

For the subject of this sample study of belief (not a model study, but only a study), take the very familiar question,

Do you believe in immortality?

Yes. The first impulse may be to answer Yes, off-hand, without special reflection on the sense in which the question is asked, or the field which it is intended to cover. But it is needless to say that such an off-hand answer is really no answer at all.

* Read in Marquand Chapel, November 29, 1911, before the George B. Stevens Theological Club.

The question is not ready to be considered until it has been more closely defined, and relieved of something of its ambiguity. So before going further we must ask what we mean by it. Immortality for whom?

Immortality of all human beings, of course, you may reply. Very likely in your own mind you may take it for granted that you believe this: you inwardly acknowledge your acceptance of belief in immortality for all that is human. You may not be aware of any serious difficulty in believing this: to you it may seem most natural. In some lights it is easy to believe, easier than any modification of the great idea. But not in all lights. Not all persons find it easy to believe: some find it impossible. For various reasons modifications of the instinctive answer would be welcomed. Perhaps on reflection one who gave the instinctive answer would find some other belief more manageable and satisfactory. Perhaps, indeed, you are already believing in immortality in some other sense, and mean something else by your Yes. If you do not mean the immortality of all human beings, perhaps you mean that you believe in the immortality of the higher section of the race, the persons who make a reasonable success of life in this mortal world. You may feel that future life awaits those who develop personality enough to attain to it, those who become sufficiently organized and vigorous to lay hold upon a higher range of being. You may feel compelled to limit the candidates for immortality to those who are thoroughly successful here, saying with Matthew Arnold:

> "And he who flagg'd not in the earthly strife,
> From strength to strength advancing—only he,
> His soul well-knit, and all his battles won,
> Mounts, and that hardly, to eternal life."

These chief of men will rise to victorious advance, you may think, while the most of men, not having attained, sink back to nothingness. If you are viewing the matter as some Christians do, you may give the thought the form of conditional immortality, as it is called, or continued existence only for those who are saved by divine grace in Christ. Immortality, you may think, is not assured to all men by any gift of nature, but is included in the gift which is known as eternal life, conferred by God only

through faith in Christ. Through the Christian experience men rise to immortality; but those who are not in Christ, having come to the end of their natural endowment and received nothing more, will simply cease to be.

Thus you may be able to say, "I believe in immortality," and be quite sure that you do so believe, while yet your affirmation is ambiguous and your belief ill-defined. And on further thought, when the various views are set before you, you may not find it so very easy to tell just where you stand, and whom you are ready to call immortal. You may feel the force of conflicting reasons, and for the time stand somewhat uncertain. But now, having taken note of this ambiguity, we will assume for the purpose of the present hour, that you take the most familiar ground, and that when you say Yes you mean that you believe all men to be immortal. All are to live on beyond death.

Perhaps it will be helpful if I turn aside for a moment to say that I think you are right if you do mean this. I see no sufficient reason for believing in conditional immortality, or immortality conditioned upon faith in Christ. This belief wins some Christians, because it delivers them from their old belief in everlasting sin and punishment. I had a kinsman who welcomed it with joy on this ground. But it does not appeal to me as accordant with what I know of God, or of man. Before I could believe it the light of God's own revelation would have to illuminate it for me: the gospel itself would have to be arrayed on its side—which, so far as I can see, it is not. Nothing in the Christian conception of God gives it any help, or tends to render it credible. So I cannot take it in. As for Matthew Arnold's answer, immortality for those who rise to it by high attainment of personality and victory in this life, I can strongly feel the force of the considerations that are cited in favor of it. There is much to be said for it as an interpretation of the facts of life, and I do not wonder that it appeals to many. I am only too well aware of the almost insurmountable difficulties that beset the thought of immortality for all men. The thought is so vast as to be absolutely overwhelming, and it necessarily awakens questions far beyond my power to answer. Not because universal immortality is easy to believe in do I believe in it, for in some respects some form of limited immortality could be believed in far more easily. Yet on the whole

I find that my heart and mind can rest in no limited conception. The very vastness that overwhelms me attracts and holds me, and in spite of all the difficulties I must affirm my belief in future life for all that is human. But I do not claim a full and faultless belief, nor do I expect you quickly to attain to one. I know that in proportion to the vastness of the fact, my faith in it is lacking in clear-cut distinctness. In proportion to the same vastness I know also that it lacks appropriate power as a controlling conviction in my life. But for this I do not blame myself so much, after all. Probably the defect is inevitable. I am too small for my belief. I shall have to rise to full belief in immortality through the growth of my soul in capacity for so vast a conception. Well do I know how deficient my present belief in immortality is; nevertheless it is a fact that I do believe in it in its broadest range, and not in any of the diminished forms in which it is offered to me.

This personal testimony may perhaps be helpful as we proceed, but now we will return from the digression. To our question, Do you believe in immortality? we will take the affirmative answer in the largest sense, meaning that you believe in immortality as a destiny that belongs to all human beings. But this only prepares the way for another question, which is,

How do you believe in it?

for there are various ways of approaching and holding this belief in immortality. At present I am studying it as a belief. So let me continue my catechism, and inquire how the belief came to you. I wish to consider from what quarter it has been urged upon you; and in connection with that inquiry I wish you to notice what various degrees of appeal, of force, and of value, it may have, according as it comes to you from this quarter or from that.

The first question must be, Do you take your belief in immortality as a belief that has come to you out of the past? Is it to you in some manner an inherited article of faith? Did it come to you without your seeking it or knowing where it came from?

This may well be so, without there being in it the least reproach to you or discredit to your belief. It is nothing to be ashamed of. First of all, we have been brought up in a Christian atmosphere that was saturated with the thought of immortality.

How well I remember how the voice of Jesus and of his church through all the ages of Christian faith rang out upon the summer air one Sunday afternoon! I stood there beside an open grave, a boy holding my father's hand, awed by the solemn majesty of death, not knowing what was coming next, when suddenly the perfect silence was broken by the words, "I am the resurrection and the life: if any man believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." How it thrilled me! A sense of the reality of the life beyond was driven deep home into my mind by that great utterance of truth and faith. So Christian faith has put its cumulative force upon many of us, nay, upon all of us more or less. We are born heirs to a certain degree of Christian faith in immortality whether we know it or not. And we are not to be blamed for being influenced by this inheritance, and the belief is not less worthy for being brought to us thus through influence, without its accompanying reasons.

But this is not the whole matter. Much more is true. The belief in immortality is borne in upon us in this manner from a field much vaster than the Christian past. Christianity is but of yesterday. In some form or other, and with more or less response of life to a great reality, the human race generally has believed in the future life, or the life unseen. Men have felt sure that there was a reality beyond all that was visible, and believed that the departed had entered upon that unseen existence: into it they have expected, too, that they themselves would soon be received. Very childish sometimes the thought has been, and somtimes more worthy of grown-up minds, but rarely if ever has it been absent from human experience. This has gone on for uncounted ages, and at present the sense of an unseen life comes to us as an heir-loom, as it were, of humanity. It is delivered to us as nothing less than a racial tradition: it has been handed down in the substance of common feeling and thought from immemorial times, far beyond our farthest stretch of knowledge. It reaches us now as a normal assumption, on the ground of the common experience and conviction of mankind, and we seem born to take it for granted that death has no power to stop the continuity of life.

Perhaps you may find yourself believing in immortality in

some such way as this. Your belief is a living thing, a part of yourself, and yet it may not rest upon any authority that you can quote, or be due to any definite reasons that you can give. You may be holding it because the belief, so to speak, runs in the human blood. Or you may prefer to say that the idea pervades the atmosphere of human life, so that when you breathe with natural breath you breathe it in. Or, dropping such imagery, you may point to the part of your own being in which the belief seems to have been nourished. It sprang up within your mysterious self. The immeasureable past has sent down its bequest to you, or rather its living gift, and it has flowed into your subconscious life. It is present now in that region which you never explore: you cannot explore it, but you know it as a region where vital thought and feeling have their intimate sources. That region of our being is full of ancestral bequests, which have become living inheritances in us, although we have not the power to identify them in themselves. In their fruits we know them. Among these inheritances from the immemorial past is the sense of immortality.

When I have said this, I have placed the belief in immortality in a place of high honor, and also of enormous power. We do not have to apologize to any one else, or to our own souls, for entertaining it. Such a belief is no merely personal or individualistic thing, gotten up for one's own use or comfort. To us of this late day it is not far from being a part of our human endowment; not an inseparable part, perhaps, but yet an element closely attached to our very life. We do not have to adopt it, it adopts us. It is by a process quite legitimate that it becomes a part of our very selves. Evidently a belief thus grounded should have immense power to influence life. Its influence is the greater because it is put forth not through any indirect process, such as reasoning, but rather through feeling, which strikes into life and soul directly. As a matter of fact, the belief is sensitive to reasoning, and may easily be rendered less at home in the soul by arguments for it, as well as by arguments against it. It likes to be an instinctive thing, and sometimes shrinks beneath the light of inquiry. But it is plain to be seen that the age-long sense of a future beyond death must be an immensely powerful thing. The conditions of its being make it one of the most impressive and

influential forces in the world. There is not any belief in immortality anywhere that has not in this ancestral sense a powerful reinforcement: or perhaps it would be truer to say that in this immemorial conviction all our more special beliefs in immortality are rooted, and that out of its soil they would scarcely flourish.

Of course it is not meant that this ancient conviction always maintains the belief in its worthiest forms. Much influence of a childish character came down from long ago. We inherit effect from views undefined, and visions neither clear nor lofty. These inherited influences must come under judgment when the time comes, and some of them will be judged unworthy to hold their place, and will give way to better forces. So far as the transmitted sense of immortality brings us impulses unworthy of our manhood, they must be corrected. But the large and general belief is a good gift of God. Before we are through we shall see how well it fits into the worthy scheme of life that we have learned from Jesus to apprehend. If you cherish a sense of another life as a contribution from humanity, you do well.

We come to another manner of believing in immortality, modern in its form, and yet having much in common with more primitive conceptions. Continuing my catechism, I ask, Do you believe in immortality as something that has been proved, or partly proved, or at least commended to you, by evidence of the senses? Do you think the other world has come over into this to vindicate its own existence?

Many years ago I was strolling through a New England town while waiting for a train, and passed the door of a hall where a working men's Lyceum held its meetings; and there I read the question that was to be debated when next they met: "Resolved, that the phenomena of modern spiritualism demonstrate the immortality of the soul." Evidently there were some in that town who thought that spiritualism had closed the case, by bringing the departed into immediate communication with the living. At one time there were many who thought the proof was perfect. I suppose there are not so many now, but there are some. Others, though not convinced of so much as that, still are impressed, and feel that something toward proof has been accomplished; while still others are haunted by the feeling that the evidence is perhaps sufficient and ought to convince them. And indeed if the

evidence is good at all it is very good, so far as it goes. If the thing has been done, the point is proved. One genuine communication positively established would make it certain that one human being had survived death, and would create a presumption that others had done the same. Our beloved comrade George A. Gordon has said, in substance, that the reported communications, if they were genuine, would indicate that there is hope for all, since they would show that some of the very weakest had gotten safely across. There have been recent claims, much more respectable than the average claims of spiritualism. One cannot read the recent reports of Mr. Stead in London without feeling that his story is probably the best that has yet been told. The question is a question of fact, and some are satisfied with the evidence. Perhaps you may believe in the other life on some such grounds; or at least your conviction of it may have been reinforced by such experiences or reports.

Or, apart from the ordinary spiritualism, you may be influenced by the modern work that goes by the name of Psychical Research. Men of scientific mind have undertaken to put this question of fact thoroughly to the test. With all candor and faithfulness they have tried to find out whether the departed have really spoken back out of another world into this. They have sought most carefully to shut out all fraud and deception, which have crept in so often under the name of spiritualism. They have been equally anxious to eliminate all sources of error, so far as that could be done; and the modern psychology shows the possibilities of mistake in this field to be far greater than used to be suspected. They have tried so to work that what they really learned they could be wholly sure of. Under these rigidly guarded conditions they have sought communications from the unseen world. The result is that some of them think that they have convincing evidence of actual communication with certain selected spirits, proving that they live on, preserve their characteristics, and retain knowledge of certain matters that were known to them in this life. Some think thus, but others of them are not so ready to claim that the case is perfectly clear.

Of such endeavors we must say that they are perfectly legitimate. Spiritualism is a perfectly proper thing, if only it is true. In fact, I am not sure that spiritualism does not deserve rather

better than it has received from Christian people; for, notwithstanding all the crimes and crudities that have been associated with it, it has done something toward keeping alive in a materialistic time at least a dim sense of life beyond. And as for the Society of Psychical Research, its endeavors are certainly legitimate. It is quite credible that it may prove the reality of the other life, and we must receive the evidence if it is really obtained. If it brings the other world nearer to our belief, and gives us new light as to what is going on there, we shall have reason to be thankful. We need have, and should have, no prejudice whatever against this mode of seeking evidence of immortality.

But what shall we think of the quality, the value, the power, of evidence of another life obtained in such a way? What nature and efficiency will belong to a belief in immortality thus certified to the senses, and to the mind through the senses? I am sure we must say that the belief in another life to which such evidence gave rise might naturally be a very clear and positive one. It would rank with other beliefs that are substantiated by tangible evidence. It would resemble our beliefs about the most earthly matters. It would have similar standing with my present belief in the reality of the city of Peking, which I have never seen, but to which a friend of mine has gone, from whom I receive an occasional letter. In such proof there is nothing spiritual. I would not call it materialistic, but it is external, ministered through the senses, and weighed only in the scales of the intellect. Such a belief would not be among those that are born of the soul: it would not have sprung up in response to the soul's own nature or needs or aspirations. Some beliefs grow up out of an inward necessity, but this would be nothing more than an external product. Plainly to a belief thus originated the strongest constraining power cannot belong. It may be clear-cut and definite, and it may be convincing in a high degree; but we cannot feel that it could be in an equal degree inspiring. It may indeed become associated with the world of internal feeling: it may even become associated with religious feeling, although it has grown up apart from religion and has essentially nothing in common with it. Through association with the vital powers of the soul such a belief may obtain a certain amount of vital influence. But

it is impossible to think of a belief in immortality grounded in spiritualism or in Psychical Research as occupying a place among the primary vital forces that sway the soul and dominate the life. Beliefs that are to do such work may be confirmed from without, but need to have sprung up within.

Another manner of believing in immortality may have appealed to you. I remember hearing a solemn academy student declaim a poetical extract, I think from Addison. It was the poet's meditation on immortality, which he apparently accepted after doubts, and it began,

"Plato, it must be so: thou reasonest well."

Do you believe in immortality as something that has been thought out, or reasoned through? Is the belief in your mind the result of argument, formal or informal, so that you think of it as something proved? Are its roots in philosophy, or in metaphysics, or in some endeavor after demonstrative operation? Perhaps you yourself have argued for it, constrained it may be by doubt, or by wonder, or by the vital sense of need: or perhaps you have been influenced by the reasonings of others. Perhaps in bereavement you have studied arguments, for the reinforcement of your confidence.

We are all influenced more or less by reasonings in this field. It is very true that arguments have often been framed that amount to nothing. It used to be argued, as I remember, that the soul could not be put out of existence because it was immaterial, and the immaterial is indestructible. But that was only exploiting our own ignorance and calling it argument. It is also true that no argument can suffice to demonstrate immortality. A genuine demonstration is such a procedure that after it no sane mind can fail to accept the conclusion. The long and anxious experience of mankind in looking toward another life is enough to show that no such argument has ever been available for human use. The confidence that men have had in another life has come from such a source. And when we consider the field in which the question moves, we feel at once that it is not a region in which demonstration can possibly be effective. There is no way to construct a demonstrative argument that shall sustain so vast a conclusion. Apart from all considerations of the

spiritual range of the thought, the mere extent of the idea of immortality puts it beyond the reach of the demonstrative method. We must get our certainty, if we are to have it, in some other way. Nevertheless we are all much influenced by what may properly be called reasonings on the subject. We are, and we well may be. There is much reasoning that is irrepressible, and much that is helpful. The case resembles that of the existence of God. That greatest of realities cannot be demonstrated, and yet there are many reasonings that lead us toward it and help us in rising to it.

Some reasonings on immortality would seem to the common man to belong to the schools; that is, they imply the conscious use of philosophical considerations and methods. But they may be less special than they appear, and more like the common man's mental operations. Works of the schools do not necessarily form a class by themselves. As it seems to me, the chief testimony of philosophy toward immortality is borne in the work that philosophy does in greatening the conception of man. Philosophy does greaten the living humanity. Directly and indirectly, it exhibits the greatness, the dignity, the majesty, of human powers. It well knows how far man is from perfection in his own kind, and how far from the ideal of his being; yet it does set him forth in a magnitude that powerfully commends him as a candidate for a more adequate life than this. It sets before us a humanity that transcends all present conditions of its being, and thus helps us to expect for it a wider scope and a longer range of opportunity. Of the question of immortality philosophy has long been mindful, as indeed it was bound to be; and while it has no minute predictions to offer, it ranks high among the prophets.

But, as I have intimated, its forecast is not so unlike that of the common mind as the common mind may imagine. The informal reasonings that influence us most in favor of immortality are flashes of confidence that rise up out of our sense of the greatness of humanity. Perhaps you will think I ought not to call them reasonings: quite as much they are irrepressible suggestions of life reaching out to demand its native right. These of course are the property of the common man, quite as much as of any specialist. They belong to life. What! this mere span of time the whole? this short day enough for a being like man? this

life of limited opportunity adequate to his native needs? the satisfaction that he finds here all that is meant for him? this imperfect state the final state? Is the highest product of time destined only to extinction? These and a multitude of questions burst out from the common heart, and they are not only questions, they are arguments. They plead for more as the proper conclusion for that which now is. They do not clamor for particular forms of the future, or specify precisely what must be had, but they do rise to demand more than this life gives as the rational right of such a creature as man has proved himself to be. There is no reasonable defense, they claim, for such a creature stopping short and being no more forever. They are calls of the heart, but reason joins in them, and they ask for mankind the reasonable privilege of going on, and fulfilling itself in a larger life.

As formal arguments, these appeals are not so very formidable to our fears. Their strength lies rather in their informality, their naturalness, their indifference to regularity. They are the risings of conscious humanity to claim an adequate portion. Here it is interesting to note how they are related to that primitive sense of immortality of which we spoke at first. The claim for immortality of which we are speaking now is that primeval sense of immortality rationalized, explained, accounted for to the mind of humantiy itself. Of old there was a vague and instinctive sense of another life: but now humantiy, becoming aware of what it is, cries out in a thousand voices, "This is what I was made for, and I cannot do with less." This is the vital point of the reasoning that confirms our hope.

It is worth while to notice how the argument from the greatness of man has been confirmed in our time from an unexpected quarter. Not long ago it was feared that the modern evolutionary idea would degrade man by tracing him back to lower origins, and would so cut off all higher connections as to leave his immortality a wild dream. But the case is turned about. The ruling idea in the modern thought is not the tracing of man down to lower life. On the contrary, it is the tracing of lower life up to man. The result is a greatening of the human. At the summit of a terrestrial process so long that imagination gives it up, and so complicated and full of risks that it is marvellous that any

rational result emerged without wreck, stands human personality. It is a splendid crown for the amazing process. From life personality has been unfolded. To the very beginnings of life the unfolding of it can be traced back, and of the age-long development of life it is the fruit. Before we knew its antecedents we knew that personality was great enough to have immortality for its normal outlook. Now that we understand it better, the length, the elaborateness, the difficulty, of the gestation from which human personality has been born brings fresh enhancement to the greatness of humantiy. Surely we may predicate permanence of a product thus obtained. Is a personality obtained through this marvellous and painful process of evolution to be a thing of an hour's duration, with no prospects or uses beyond this moment of time? Is it to have no development beyond the infancy which it here attains? Who can believe it? The evolutionary view of life adds its voice to the many voices that are lifted up to claim for man the reasonable right of immortality.

If you believe in immortality in this manner, you are coming on. If your own nature is a premise to which immortality is the conclusion, you have something that goes far toward the heart of the matter. The reasoning is informal, but it is grounded in the nature of things.

The next question leads us into another region. It is, Do you believe in immortality as a fact attested by the Bible? Do you hold it on the strength of biblical testimony and authority?

Christians very generally have held the great belief on this ground. At least they have understood themselves to be doing so. As a matter of fact they have held it partly on the authority of the Bible, and partly for the large reasons that have led men in general to hold it. But Christians have recognized the biblical basis of their belief more clearly than the other bases. Besides, the appeal of the biblical considerations has been felt more warmly than the appeal of ancient inheritance or the manifest destiny of human nature. In this way it has come to pass that most Christians have built their every-day hope very largely on the Bible.

You may have felt the decisive influence of the Bible in any of various ways. Perhaps you are convinced that the Bible teaches immortality in plain and unmistakable terms, so that you

have only to read and accept its testimony. Christians have acted upon this conviction, citing texts from the Bible to support their faith. Often, as we know, they have quoted the Bible indiscriminately, using its utterances as of equal authority throughout. In this way they have often built an earnest hope on texts that did not properly support it; while at the same time they were using other statements of the highest worth. You may have passed on from such undiscriminating use of the Bible, and may be depending upon utterances of Christ himself and spiritual unfoldings of his spiritual thought, affording warm Christian testimony to the immortal hope. You may feel that in its constant teaching the Bible implies the other life, so thoroughly as to teach it just as decisively as if its terms were much more definite than they are. Your eyes may glow as you look upon the hopes to which the Bible points you, and you may shudder at the fears to which it calls the attention of men. Contemplating thus its outlook upon destiny, you may feel that the hopes, the fears and the general outlook all sweep the field of immortality, just as truly as the field of the present life. You may be sure that they could not possibly be what they are if they did not assume the future existence of all souls. Thus you may feel that your belief in immortality is justified by the large revelation which God has made in Jesus Christ and preserved in the Bible.

Among the forms of the belief that we have mentioned, this is the first one that we can distinctly call religious. Not because it is grounded in the Bible. The source of a belief does not determine how religious it is to be. In the primitive sense of immortality there is doubtless something religious, and there may be much. Religion may enter into any of the beliefs that we have mentioned: certainly it should enter into the belief that springs from our sense of the greatness of man and his kinship with immortal destinies. But on the other hand a belief that is founded on authoritative statements is not necessarily a religious belief. Authority that can be cited in words and brought to bear through quotations is essentially external to the soul. Being founded in the Bible does not render a belief vital to him who holds it. If God should write his testimony to your immortality here upon the wall before you, and you knew that the handwriting was his and the testimony came straight from him, still it

would be quite possible for you to go your way to your merchandise or to your sin, knowing that you had read God's record but bearing no conviction of immortality in your soul. A belief must be vitalized by living divine connections before it can be a living religious belief. God must be in the belief itself.

But the belief in immortality that Christians have drawn from the Bible has been a religious belief; and the reason is that the deference for the Bible has been a deference for God. The Bible has never been an independent authority. Only because its testimony was accepted as the testimony of God has it been accounted authoritative. The faith that was founded in the Bible became a religious faith because the Bible represented—not was—the supreme authority. It was the sense of God in the book that made the texts sacred and rendered their testimony precious. Once every word in the book was taken to be his direct utterance, and then the seemingly solid foundation of authority was broad. By and by, when the human element in the Bible was discerned, the field was narrowed, and altered, too. From uncertain foundations, the belief in immortality was driven home to its congenial place, the utterance and spirit of Jesus, revealing God and man. Through all these stages of its history the confidence in immortality that rested on the Bible has always been animated by the spirit and power of religion, and has stood as a profoundly religious belief. Whether the testimony has been found to be formal or informal, specific or general, "Thus saith the Lord" has been the justifying word. "Thus saith the Lord, there is life beyond."

To say this is to utter a commonplace, so well known is it that the biblical belief in immortality has been gifted with the power of religion. It is in the sight of God, and through trust in God, that the confidence has been held. And it is another commonplace that the biblical belief in immortality has been an immensely powerful thing for inspiration and uplift to actual life. It has been an undying hope, full of the brightness of a glorious expectation, "So shall we be ever with the Lord." From it, therefore, in all Christian ages, have proceeded strength and consolation of unspeakable worth. From the same belief has proceeded warning also, exceedingly solemn; for evil men as well as good have been made to feel that the significance of their char-

acter took hold on endless destiny. Like all human beliefs, this one has had its imperfections, sometimes very serious; but its power upon life is too plain to be doubted, and its great beneficence lies too near the heart to be forgotten.

All this is as we should expect. What should have power upon life if not a great expectation, grounded in testimony of God? Its quality is heavenly, however injured by human imperfection, and its efficiency is divine.

This might seem to be the end of the matter, but it is not. I must speak of one more way of believing in immortality. This mode is not altogether distinct from the others, but may be reached through them, or illustrated in any of them. Really, it is the life of the others, so far as they are truly living things. Nevertheless this way of believing stands by itself, and deserves by itself to be considered. The question that opens it is, Do you believe in the immortal life as a spiritual reality?

This may seem a vague and indefinite designation, but I hope we may find it clear enough. If we have ever thought of immortality with deep seriousness, we already know in general what it means. The present question is not, Where does your belief in immortality come from? or, How do you defend it? but, Of what sort is it? How does imortality appeal to you, and what does it mean to you? How does it take hold of you? What is it to your soul? This is the question that goes deepest, so far as personal belief is concerned. Immortality may offer itself to you as something that must be true if all highest things are true. Better than that, you may feel that immortality must be true *since* all highest things are true. The second of all great realities it may be to you, God the first and immortality the next—and it may appeal to you and be real to you in something like due proportion to this its high position.

It is impossible to tell in how many ways this conception may be borne in upon you. But there are two great modes, of which one is negative and the other positive. You may feel that without immortality all is vain or disappointing; and on the other hand you may be impressed with the living sense of an immortality that crowns, completes and honors all. I cannot keep these two conceptions apart: they flow into each other. In one aspect you may believe in immortality as a spiritual reality that

must be: in the other, as a spiritual reality that is, and is glorious.

I have spoken of the cries which are instinctive reasonings, whereby humanity claims its immortal portion. Here they spring up in power. Immortality may dawn upon you as the great necessity: it must be real if the present life is to be a life indeed—not only that its mysteries may be cleared up and its inequalities corrected, but because present life itself is too great to be its own all. You may seem to see all best significances and highest hopes sinking into nothingness if this their true glory be withdrawn. You may be thinking of persons, perhaps unspeakably dear to you, whose extinction would seem to be as criminal as it is incredible. Or you may think of humanity in general, composed of persons, in whom alone its unimaginable wealth of power and possibility can come to fulfillment; and it may be borne in upon you, not as a logical conclusion but as a wave of sympathetic conviction and aspiration, that to this personal greatness immortality alone corresponds. You may feel that your human heart would mourn inconsolably over man as incomplete, if his range were limited to the life that now is: you may feel yourself struggling along with the struggle of the universal spirit out toward larger scope. In such manner the fitness of the immortal life may overshadow you, and its reality as a spiritual necessity may so impress you that you become as sure of the future as you are of the present.

Then you may think of God, of his greatness, his eternity, his love, his nearness of heart to man, as all this has been brought home to us in Jesus Christ; and with this thought of God in mind you may catch a glimpse of man whom you love, as akin to God in the spiritual nature that he bears. God you love, and man you bear upon your heart; and now, in your vision of God, you have found a solid foundation for your high hope of man. The everlasting world which man needs is not a dream: it exists, and it is not vacant. God is there. In the world to which man aspires, God exists eternal. In the region where man craves to live, his Father is, the Being upon whom his being even now reposes. When you thus discern the God of all spirits in the world invisible, you see how normal it is for human spirits to rise thither and find the destiny that befits them. You have not reasoned it out, you are simply discerning the fruition of the

human hope, in discerning God. Then you remember that God has shown himself to us in saving love, with the intent that man may be delivered out of all evil bondage into the glorious liberty of the sons of God. Upon this you perceive with joy that the whole great scheme of existence corresponds together. Man aspiring to immortality is aspiring into the bosom of his Father, and his Father is there to receive him. God taking hold upon man to bring him to his true self and service is undertaking a task unlimited. But for the task he has unlimited room and opportunity, for man is a being whose range runs on through all the duration that God can need. Contemplating man thus not in himself alone but in his relation to his God, you may soar at once above the thought of him as mortal. That thought may quite vanish in the vision of a life adequate to his best self and possibilities, and sufficient for the creative purpose of his God. In immortality God will bring man to the end for which he first designed him and will use him for all the high purposes to which his nature is adapted.

There are more ways to believe than one. This glimpse of high belief in immortality lets us into one of the highest modes of believing. Perhaps there is no other belief so lofty in its nature as this except the highest belief in God, which imparts its own greatness to other spiritual beliefs. Of course we cannot believe everything in such a manner: lower modes for lower matters, and lower modes, as we have seen, are sometimes useful in high matters. We have seen belief in immortality brought to pass through ancestral influence, through testimony to the senses, through reasonings, through deference to authority, through spiritual insight and conviction. May the day come when the highest evidence shall have the greatest weight with the sons of men, made for immortality.

THE ORGANIZATION OF A CITY FOR CIVIC BETTERMENT.*

Rev. Herbert A. Jump, Oakland, Cal.

IT goes without saying that the supreme task of the church is to save men's souls. This, however, can best be done often by attempting at the same time to save the city. Spiritual and material salvation go hand in hand. The building of a rescue mission and the tearing down of an unsanitary tenement are both means of grace. Christ forgave sins and then he cured the man of his palsy and healed the woman of her fever. Until the church located in a city applies its energy to the tempestuous problems created by urban life, it is falling short of its largest work. The cross of the Master was erected over against the city. The civic aspect of the Christian minister's responsibilities is one which he has no right to neglect.

When a minister undertakes civic work, however, he should expect to carry his church with him. It is to be assumed that his people will follow his leadership into the paths of municipal ministry as readily as they will follow him to the mercy seat. Thus he should regard his church as the most powerful weapon with which he will batter down the strongholds of Satan. Not every minister, be it said to our shame, thus conceives his mission. Not every minister has caught the force of Dr. Parkhurst's epigram: "The church is not the minister's field but the minister's force." The great hungry sinning world is the minister's field, and the church is the force by which he tries to win and till that field for Jesus Christ. Until a pastor regards himself as a shepherd to every needy soul who legitimately seeks his aid, whether their names are in his church year-book or not, he is not following in the footsteps of the Son of Man. And there are such ministers. I know one, for example, who joined a social service club in a

* Notes of an address given at Yale Divinity School on October 23, in the course on Pastoral Functions.

New England city, an organization having for its aim "The common good of our cosmopolitan city." Almost immediately the minister withdrew from membership, and in answer to inquiries replied that he had to drop the club because they wanted him to do some work—some work, forsooth, for persons who were outside his church. As one remembers the story of Jesus offering a helping hand to all sorts of people—to people representing all the races in the society of his day, Samaritans, Greeks, Jews—one suspects the Master's example would at least not forbid a modern minister's coöperating with a civic club.

We said that it is to be assumed that the church will join with its minister in civic interests. Suppose it does not? At least this will not be a new thing under the sun. Christ with his fresh, free gospel that touched both the individual and the social order proclaimed it first to the religious leaders of his day in the synagogues. But they did not want it. Soon he was made to realize that the synagogues did not care for his revolutionary preaching. Then he went out into the highways and byways, and the common people heard him gladly. There have been other ministers, also, down through the Christian centuries who have found that the organized Christian institutions would not follow them when they fearlessly proclaimed God's message for the problems of the day. It was only a few years ago, for example, in the city of San Francisco that a minister who dared to pray in his pulpit for a public prosecutor who had been shot while working for civic righteousness, was hissed by his parishioners in the pews; and a few months later he was compelled to resign. Whenever the church cares more for its ritual than it does for the message of the prophets, of Amos, Isaiah and their modern successors—whenever the church of the Most High God becomes the church of the dollar and the devil, then the sword of criticism must smite beginning at the sanctuary. Nor should the minister be so devoted to his worldly comfort and reputation that he is willing to surrender his loyalty to Almighty God. Fortunately, however, this issue is not common; such tragic worldliness in the church is not often met with. Usually a tactful minister can carry his church with him into all of that splendid region where the forces of a municipality organize themselves for municipal salvation.

There are three forms of activity that may well command the

interest of the minister who would help his city toward the higher life.

(a) There should be first a patient process of civic diagnosis. The minister must learn his city in order to find out what his city needs. Many ministers never know their city. They remain forever blind to the municipal complexities that surround them. They remind one of the incident reported from a church history classroom in a theological seminary. A student was reciting on the life of a famous bishop, and made the statement that this bishop finally had his eyes put out by order of the emperor. When the instructor asked him for the source of his information, he pointed to this sentence in the text book: "About this time the emperor deprived the bishop of his see." So far from being deprived of it, many of us clergy never have had our "see" given to us, as it affects our municipal environment. A Frenchman has declared that "cities are the graves of the human species." But they are also the cradles and nurseries of a large percentage of the human species. Moreover, there is no romance like the romance of the great cities. To the sympathetic imagination the tragedies and the comedies of the crowded masses of humanity become well-nigh unforgetable. I remember one night riding on my bicycle in the dark through the country. Gradually I realized that the sky ahead of me was becoming inexplicably bright. More and more brilliantly it glowed until suddenly I reached the outskirts of a metropolis, and then I realized that the glow which had been guiding me was caused by the great city throwing its myriad lights up against the clouds in the sky. A man needs live but a few years in a great city before he realizes that the reverse is also true: the sky flings its celestial lights down into the depths of the city streets. These often furnish themes for epics and triumphal odes. Many a slum has been the birthplace of a psalm. If you live in a city, thank God. If you live in a city, get acquainted with your city.

As a minister sets about the task of civic diagnosis, he will wish to avail himself of all possible sources of information. What are some of these? Of course he will not neglect the pillars of his own church and his brethren in the ministry. But there are other means of knowledge which he sometimes overlooks. He should, for example, make the acquaintance of the various social

workers, the charity agents, the district nurses, the representatives of the philanthropies of the city. Why not invite these persons to take a meal with you? It will encourage them wonderfully to be thus recognized, and many a harvest of wisdom can be reaped across the dinner table. Teachers in the public schools can tell a man much about the city and its problems. It is probably true that the public school is achieving more for civic righteousness these days than the church. The teachers, therefore, have a correspondingly large opportunity of knowing what the elements of the city problems are, and how they may be met.

The city officials are not afraid of the clergy although ordinarily their paths do not cross. If a minister shows that he is not afraid of them, they will gladly put at his disposal what they know of the needs of the municipality. As things work out in America to-day, the likelihood is that so many of the city officials, the mayor, aldermen, judges, etc., will belong to the Roman Catholic faith that it requires a definite intention on the part of the Protestant minister to bring his experience into touch with theirs. When this has been accomplished, however, the minister will find a huge satisfaction in being regarded affectionately by those who have no religious affiliations with his church. Nor should the minister forget that the police court judge and the probation officer and the city detective can tell him things about his city, facts which he cannot learn from his deacons or through the executive committee of the Ladies' Aid Society.

This is the day of printers' ink. The minister in a city should know the newspaper men of his city. His relation to the reporters and the editors should be personal and as cordial as circumstances will permit. The newspaper men are likely to be acquainted with the seamy side of life, but that is no disadvantage. You do not really know the quality of a garment, or of a city, until you know its seams. Therefore get acquainted with your newspaper men. Lastly, there are sure to be particular individuals in your city worth talking with. Connect with these persons. Irving Bacheller's "Keeping up with Lizzie" introduces us to the Hon. Soc. Potter. Now every city has some quaint or wise character, some home-spun philosopher, some cracker-barrel Plato, who serves it as the Hon. Soc. served Pointview, Conn. One such in my city is a Polish umbrella mender and I have

sought him out in the basement which he calls an "umbrella hospital." From such persons a minister might learn much. Our New England cities, moreover, are developing another personage who has a king-pin value. This is the "nationality boss." He is the member of a colony of immigrants who has been longest in the city, or perhaps has become the most prosperous. Now he is a leader and usually he has had a fascinating career. He knows the members, the social conditions, the habits of his race, and can help the minister to a first-hand knowledge sooner than any one else. Some of my most profitable conversation has been with the Italian grocer seated amid his manifold boxes of macaroni and cans of olive oil; with a Persian who has founded a little home and has served me at his own table with "kifti" and "pooloo," real Persian dishes, while we talked problems of American politics; and with a Russian Hebrew pack-peddler in whose household last spring I ate the first passover feast that I ever partook in an orthodox Jewish family. Bearing in mind these sources of information, the minister, as he moves about the city getting acquainted with his own church, may get acquainted with his community in the large. From this acquaintance will come to him tolerance, wisdom, catholicity of mind. He will do his own church work more effectively. He will also discover what his city needs if it is to move swiftly and constructively towards the blessedness of the Kingdom of God.

(b) There should be, secondly, a detailed formulation of civic aims. The city should know what goals it is striving toward. The Christian minister should help it to see these goals and to determine its course toward these goals. No city is equipped for prosperity until it has a large amount of civic idealism. The clergyman ought to instruct and stimulate this idealism and make it a potent force for municipal uplifting. Not that he is the only person that should thus do. But he may appropriately be a leader. Who is a better man than he to call together at some convenient season a "conference of social workers" in his community? Once together these experts and representative men will by interchange of their points of view gradually succeed in formulating a program worthy of support.

Several ideals will enter into the formulation of the civic aims for a modern American city. The Christian minister and his

helpers should labor, for example, to bring about a more brotherly interpretation of the privileges of citizenship. Citizenship is regarded too often, especially by the foreigner coming into the United States, as a means to selfish ends. The petty boss of the Italian and Hebrew and Polish colonies in the city will swiftly instruct the newcomer that, if, when he is naturalized, he delivers his vote where he is commanded, there will be a job waiting for him, in many cases an easy job with a fat salary. Citizenship thus is a mercenary matter. There is little brotherhood suggested in the attitude taken toward him by the American powers that be. On the other hand if the notion of our American state as a democracy of brothers once penetrates into the mind of a foreigner, he is likely to respond to the appeal of fraternity with intense enthusiasm.

Another civic aim for which the resources of a city should be organized is the stimulation of a more patriotic interpretation of politics. Election day should be a day for a man to serve his country, not a day to serve exclusively his party. In every American city the lessons of unselfish politics are needed. In every American city the example of heroic old John Adams, the first vice-president of the United States, can speak a salutary message; for he gave himself "to serve the American people," realizing that he would lose money by it but not unwilling to bear the cost.

Still another aim which stands in need of concerted emphasis is that of securing a more æsthetic interpretation of municipal prosperity. A city is not complete when it has all the factories it needs, nor all the tenement houses requisite for housing the factory help. A city is not complete when it has the largest department store in the country, and a water system that is not affected by the most severe drought. A city is not complete until it has had the element of beauty added to its industry, and is surrounding with artistic and uplifting suggestions the lives of its citizens. Now business is always obtrusive while art is modest. The factory chimney looms far more conspicuously than the flower beds in the parks. It becomes the task of the minister, and of all those who with him are creating a civic idealism for a city, to give voice to this longing after the beautiful which sooner or later will enter into the civic program of all progressive communities. Let front

yards be kept neat, let factory walls be clothed with vines, let bill boards be abolished, let the lamp posts be ornamental, and the signs with the street names be legible. I know a Connecticut city where the minister of a Protestant church on one occasion stepped aside from the preaching of the gospel to express his wonderment that the local traction company was being allowed in the course of some new improvements to deface the center of the city with wooden trolley poles when more attractive and substantial iron ones would be much more in order. His position as a leading pastor gave an artificial importance to his words, the newspapers used it as copy, and an agitation was begun which later on enlisted the support of the mayor of the city and finally resulted in a distinct æsthetic gain for the community. The minister, then, who is desirous of organizing the city for civic advance will set before himself and his fellow workers a detailed program of goals to be striven for.

(c) Thirdly, comprehensive and varied methods will be undertaken to realize whatever aims are prompted by an intelligent civic diagnosis. Here a minister will show his power of generalship. Ulysses S. Grant revealed his genius by the campaign which captured Richmond. You will have your chance to prove whether or not you are a general as you help to plan a campaign to capture for the higher life New Haven or Waterbury or Smithville. The broader your campaign is, the greater the likelihood of its being a success.

One method to be used in this comprehensive campaign will be to get the idealists together for mutual encouragement and inspiration. The minister and the social workers and the broad-minded philosophers and leaders of the various races and the wealthy maiden ladies who are seeking for a mission in life need to think together and talk together before anything else is done. Then if they are wise, they will annex to their fellowship the city officials and the practical politicians. It requires tact to do this. But on the other hand, it is the very essence of successful politics to mount the wave of popular interest as that wave begins to roll in and to ride that wave to victory; and if the politicians feel that the public really wants more parks or more playgrounds or new civic centers or better tenement house laws, they will be as active as the parsons in furthering these ends.

Another method is to federate all the institutions of the city for the achievement of desirable civic aims. The most comprehensive federation of this sort ever attempted is known as the "Boston 1915" movement. This has brought together more than a thousand organizations, churches, clubs, leagues, social settlements, missions, and fraternities, and enlisted them enthusiastically to make Boston as nearly ideal as possible by the year 1915. Of course as the representatives of these institutions come together, they will have to eat and drink and be merry together, for this is the way to get good results. The cohesive value of hot coffee and baked beans devoured in unison is not to be despised. It may be that for the time being sectarian banners will have to be hauled down. It may be that the little self-centered groups that tend to gather about the base of each church steeple in the town will have to be broken up. But all this will help on the Kingdom of God at the same time that it helps the city.

Having got together the persons interested and having federated the institutions that can be of service, the city is ready to set about the task of educating its people in social ideals and marshalling its forces for concrete civic effort. This work can be done in various ways. The old-fashioned lyceum lecture course might be revived. The power of the public platform has not ceased, as witness the insurgent movement in politics which has come flooding our national life like a tide from the West and which is a movement founded upon the renaissance of oratory. The insurgent leaders are men who can talk. In any city therefore where civic ends are to be achieved, the lyceum function may well be added by the church to its evangelistic and educational functions, either in the church auditorium on Sunday evenings and week nights, or in some lecture hall. Let the citizens be brought together to listen to experts like Lincoln Steffens or Professor Zeublin. Stirred by successful speeches men will go back to meditate and to do.

A municipal survey by which we approach our problem through the methods of sociological science may well be undertaken. There is no way of interesting men comparable with setting them to work learning conditions in the city. What the tenement houses lack; what is the condition of the vacant lots; whether or not tuberculosis is rampant in city blocks; how and where the

immigrant groups live, etc.—these inquiries will enlist vast enthusiasm on the part of the Men's Clubs and always produce results. One might say in passing, the average modern citizen will labor on the intricacies of a new city charter and work out the details of a commission form of government far more vigorously than he will tackle the Polychrome Bible and the mysteries of J, E, P and R.

Another device for enlisting these forces is to organize some sort of campaign. It makes little difference what the campaign is aimed at, so long as it is aimed at something. When a city has been aroused along these lines, its attitude is much like that of the Apostle Paul on the road to Damacus. His great question was, "What shall I do?" Therefore tell the city something to do. Let it "swat the fly," or attack ash-piles, or clean up filthy streets, or eliminate the smoke nuisance, or suppress unnecessary noise. Let it start a campaign for play grounds or let it consecrate itself to the downing of some political ring. Let it do anything provided it do something.

The city of New Britain, Conn., revelled last spring in the varied activities of a city clean-up. We called it a "Spotless Town Crusade." We chose a motto, "As clean as an Easter Lily." We took photographs of back yards that needed attention. We exhorted our cosmopolitan population in six languages, from placard and circular and with the aid of pictures and stereopticon slides, to remove all rubbish and "spruce up." Ten thousand school children became a "Spotless Town League" and wore blue and white buttons. And when the campaign was over, several acres of new "dump" had been made, and thousands of adults and children had felt the joy of doing something for their city.

The last device for educating the community is the utilization of the pageant. Everybody, no matter where he was born, in Connecticut or Ireland or Poland, has some history back of him; and if this history can be reproduced in picturesque fashion, it will lay hold of the imagination and develop civic enthusiasm. We are all of us patriots when patriotism means streaming ribbons and fluttering banners; and every city can find some anniversary which needs to be celebrated, or some focus of interest around which the varied elements of the community can be dramatically mobilized. Here again the illustration is taken from the

city where I have lived for two years. New Britain has great hardware factories that make one-third of all the builders' hardware of the world. To man these factories immigrant labor has been invited from every quarter of the globe. Some twenty-three nationalities work in our factories. A year ago we invited all these polyglot groups to join in a huge "pageant of brotherhood." They accepted with alacrity. The result was that when the day came, a "peace army" of three thousand children with flags and banners marched through a city that was fairly ablaze with decorations. Another "international army" of men representing a score of nationalities, four thousand foreign-born Americans escorting dramatic and historic floats, followed the school children. There were special mass-meetings, essay contests in the newspaper, orations, free band concerts, the decoration of the grave of Elihu Burritt, "the apostle of international brotherhood," and by these various activities so much interest was developed that the sidewalk merchants offered for sale balloons, stick-pins, badges and buckles as souvenirs of the day, and a special ice-cream and a Persian baby were named after Elihu Burritt in whose honor the pageant of brotherhood was organized.

To work for individual souls is a fascinating task for the minister of Christ. To work for a whole city is the new and the not less fascinating task which is being undertaken by an ever-enlarging number of preachers. These have caught the glow of the "social gospel" and are trying to "be a friend to man."

THE MONTANA BAND AFTER A YEAR.

This seems like a letter home, and I am glad to write it because there are good things to tell about the boys and their first year away from mother. We are having a fine time and want the folks to know it.

Being fond of the climax, its factual as well as rhetorical usage, I shall begin with myself. My headquarters is Red Lodge, a mining town of 4,800, sixty miles southwest of Billings. Our church is the oldest in the town but was prostrate and despairing. It is beginning to take notice now and may sit up after awhile. I am superintendent of an excellent Sunday School, chorister a good bit of the time, usually ring the bell and sometimes start the fire. Also preach. Am a scout master and secretary of the citizens' lyceum course. I preach at one out-station and shall take on another soon. Have the honor of serving the State Conference as registrar and treasurer and last year was chairman of the educational commission, charged with the responsibility of making recommendations for the establishment of a college.

T. B. Powell, '09, had the work started in a splendid way at Livingston when the physical collapse of Mrs. Powell compelled their removal to a lower altitude. This was a loss most keenly felt by the rest of us, and by the state workers and especially by his own church and city. His place is now taken by a graduate of Oberlin.

W. H. L. Marshall, '10, is at Hardin, an entirely new town fifty miles east of Billings in a farming country under government ditch. He has kept just a little ahead of the town, having downed the liquor men in some interesting rounds, and recently finished a beautiful church building without debt. Marshall has insisted upon building the foundation of Hardin and has built it right, and most of the people know it and are glad. He is serving the conference on the apportionment committee, is moderator of the Yellowstone association, and delivered one of the excellent addresses at the last meeting of the conference.

E. E. Burtner, '09, is in Missoula, the seat of the state university, three hundred miles west of Billings. He has solidified a town church and built it up. The president of the university and several professors are in the congregation. He has the confidence of all classes in the city, is *persona grata with* the chamber of commerce where he often speaks, is now and then called upon to address the socialist organization, and speaks once a week to the shop men. Mr. Burtner has delivered two scholarly addresses at annual conferences, the latter of which, on "The Christian College and State Education," will be published in the minutes to commemorate the new step taken this year toward the founding of a college. Missoula is the most beautifully situated inland city out of doors. You couldn't pull Burtner away from it with a block and tackle. The two would not part.

L. A. Wilson, '09, is at Helena, the capital. We can't help calling him the Isaiah of Montana Congregationalism, our court prophet. The

Helena church has been called "impossible." Mr. Wilson has already overfilled it and is building an eighteen-thousand dollar addition, which is the first unit of a cathedral that the builder is dreaming of. Wilson is kind of Achilles to the high school athletes, also a Mentor (or something, they don't know just what) to the clergy of the city. Last year he was president of the pastors' union. This year he is president of the civic league. He has the ear of all the people, socialists, unions and capitalists, and they listen when he speaks. His building and other plans involve the determination to make Helena the religious as well as political capital of the state. Wilson is chairman of the new educational commission of the conference and delivered a masterful address at the last session. He has already made ours the leading church in influence in Helena and we believe he will make his dream come true.

Recent additions to the Band are W. P. Ames, '10, who has just come from Westport, Mass., to Laurel, fifteen miles west of Billings, and Edward Evans, Jr., who is on duty at Huntley, fifteen miles east of Billings. They have hard jobs with big possibilities.

The Hartford members of the Band are L. A. Lippitt, at Roundup, fifty miles north of Billings, and F. H. Condit, at Big Timber, seventy-five miles west of Billings. Both are strong men, suited to their situations and handling them.

We shall attempt our first team work this winter together with other men. In conjunction with the Men and Religion Movement we contemplate three teams of workers, one in the eastern section, one in the western and one in the central, who shall attack the masculine portion of the parishes in these several districts. All the teams will be at work at the same time spending two to four days in each church represented on the teams.

It seems strange to be so much in the midst of the fray. After a long, earnest discussion at the recent conference upon the matter of founding a college, one of the fellows remarked about the strangeness of it and said: "Back in New England we would be hiding behind the seats." We have certainly come to Montana at a critical time and are on the ground floor. The crisis will not be past for a year or two, so there is still room. I believe we are perpetuating the Congregational traditions of breadth, progress, zeal for service, and championship of education. Secretary Powell's heart is glad. In a recent letter referring to the activity of the Yale men at the last conference he said: "You lads are making history."

The West is fervid with eagerness for the big, bright future, and we are with and of the West.

If I had not previously expressed my fondness for climax, factual as well as rhetorical, I should be tempted to sign,

Yours "for God, for Country and for Yale."

Red Lodge, Mont. H. H. LINDEMAN, '10.

Yale Divinity Quarterly.

HOLLIS M. BARTLETT, '12, Editor-in-Chief.
FRANCIS C. STIFLER, '13, Associate Editor.
DANIEL S. ROBINSON, '12, Assistant Editor.
WILLIAM B. KLINE, '12, Assistant Editor.

PROFESSOR WILLISTON WALKER, Ph.D., Faculty Advisor.
FREDERICK LYNCH, '97, Alumni Advisor.

FREDERICH H. von der SUMP, '14, Business Manager.

SUBSCRIPTION PRICE, 50 CENTS A YEAR, IN ADVANCE.

Otherwise, 75 cents a year. Single copies, 20 cents.

The date upon a subscriber's address, indicates the expiration of his subscription; it is therefore a receipt for payments made. It is considered sufficient notice that the subscription has expired. Watch it, in order to make renewals at the advance rate. It will be assumed that a continuation is desired unless notice to the contrary is received. But in accordance with postal regulations a delinquent subscriber cannot be carried longer than six months after expiration of his subscription. *Please notify us immediately of all changes of residence.* Address *all* communications to the Yale Divinity Quarterly, BOX 917, YALE STATION, NEW HAVEN, CONN.

The Quarterly announces the election of Mr. Frederich H. von der Sump, '14, at its business manager, succeeding Mr. Edward W. Hale, '12, who has resigned. Mr. Hale has been connected with the business management since his junior year and has rendered efficient service.

Professor Harlan P. Beach is soon to start on an extended tour of missionary investigation in Africa. Mr. Beach's professorship provides that he shall spend one-third of his time on the mission fields. The wisdom and value of this provision is seen in the freshness and vividness, born of first-hand acquaintance with the facts, that Mr. Beach manifests in all his lectures. As he starts on this tour in the Dark Continent we send with him our sincerest wishes that he may have a successful journey and a safe return.

SCHOOL AND CHAPEL NOTES.

The Divinity School entertained the annual Conference of Theological Seminaries of the East, on November 20-22. Ten states were represented by sixty-five students and twenty-six faculty delegates from thirty-

one institutions. The round table method of discussion was followed, Dr. J. Ross Stevenson presiding.

On November 6 the chapel service was led by Rev. R. J. Campbell, who delivered an address on "The Task of the Preacher." He said that there are three tendencies of our time which the preacher must interpret: 1, the economic change in the social unrest; 2, the new international consciousness; 3, the decline of the influence of organized religion—the church as an institution. We are at the beginning of a new world order, a synthesis of ideas and institutions. A social revolution is coming in every country. The lagging spiritual consciousness must be developed if future generations are to withstand the shock. Personal religion is the great need of our age.

The chapel service on December 4 was in charge of Rev. C. H. Patton, '86, secretary of the A. B. C. F. M. He urged that more men should go to the foreign field. Mr. Patton has just returned from a six-months' tour of Africa and considers that continent the battle-ground of Christianity because of the Mohammedan propaganda there.

The following engagements are announced: Mr. Everett E. Bachelder, '12, to Miss Margaret Etta Toole of New Haven, Conn.; Mr. Henry B. Kirkland, '12, to Miss Helen Josephine C. Mays of Santa Rosa, Cal.; Mr. Walter I. Eaton, '13, to Miss Lilian Lake Swett of Hanover, N. H.; Mr. Bryant Wilson, '12, to Miss Grace Rose Jones of Granville, O.; Mr. Frederich H. von der Sump, '14, to Miss Lucile Emily Davenport of Berlin, Wis.

ALUMNI NOTES.

CALLS.

1871—Rev. D. E. Jones, Ellington, Conn., to Green Ridge and Windsor, Mo.

1876—Rev. J. H. Roberts to South Congregational, E. Hartford, Conn. Address, 4 High St., Hockanum, Conn.

1879—Rev. E. C. Oakley, San Mateo, to Mill Valley, Cal.

1882—Rev. D. E. Todd, Forrest, Ill., to Dunkirk, Ind.

1890—Rev. J. W. Moulton, Northbridge Center, Mass., to Mechanic Falls, Me.

1891—Rev. C. M. Clark, Fairmont College, Wichita, Kan., to Congregational Church, Fairview, Kan.

1891—Rev. G. S. Richards, W. Hartland, Conn., to First Church, Pittsburg, Pa.

1891—Rev. E. C. Fellowes, Unionville, Conn., to assistant pastorate, Beneficent Church, Providence, R. I.

1894—Rev. E. J. Lewis, W. Brattleboro, Vt., to Woodlawn Park Church, Chicago, Ill.

1898—Rev. S. B. Jacobian, Troy, N. Y., to the Armenian Congregational Church, Providence, R. I. Address, 26 Cranston St.

1898—Rev. W. Spence, Metropolis, Ill., to Peru, Ill.

1899—Rev. H. A. Jump, New Britain, Conn., to Oakland, Cal., to succeed Dean Brown.

1899—Rev. J. P. Clyde, Omaha, Neb., to Y. M. C. A. secretaryship, Iowa State College, Ames, Iowa.

1902—Rev. A. L. McKenzie, Winthrop, Mass., to Walpole, Mass.

1902—Rev. J. L. Samuel, Siloam, N. Y., to Burr's Mills, N. Y.

1902—Rev. W. D. Bigelow, Roxbury, Mass., became rector November 1, of St. Peter's Church, Jamaica Plain, Mass.

1903—Rev. G. H. Brown, Charleston, Ill., to Austin Christian Church, Chicago, Ill. Address, 626 N. Willow Ave.

1903—Rev. T. McCandless, to be assistant pastor of St. Michael's Church, New York. Address, 712 West End Ave.

1904—Rev. G. E. Porter, Cambridge, Mass., to be professor of English at Franklin and Marshall College, Lancaster, Pa.

1905—Rev. H. F. Holton, Kansas City, Mo., to First Church, St. Louis, Mo.

1906—Rev. R. S. Smith, Montclair, N. J., to Poughkeepsie, N. Y.

1906—Rev. J. N. Pierce, Brooklyn, N. Y., to Second Church, Oberlin, Ohio.

1906—Rev. T. E. Nugent, Meriden, Conn., to Kewanee, Ill.

1908—Rev. T. A. Williams, Milton, Conn., to Salem, Conn.

1908—Rev. Robt. Bell, Middletown, Conn., to the vicarship of Forbes Memorial Chapel of the Epiphany in St. Paul's Parish, New Haven, Conn.

1911—Rev. J. S. deForest Hollenbeck, to Union Congregational Church, Ashland, Me., and to editorship of the "Ashland Gazette."

GENERAL.

1887—The death of Rev. J. F. Cross, missionary for twenty-five years to the Indians in Alaska and California, occurred recently.

1888—Rev. F. R. Luckey has resigned in the twenty-fourth year of his only pastorate at the Humphrey Street Church, New Haven, Conn. He will not assume another charge.

1901—Rev. J. A. Wade has been elected a director of the N. Y. Legal Aid Society and of the N. Y. Industrial Christian Alliance. Address, 430 LaFayette St., New York.

1907—Rev. R. R. Gregory is missionary under the Presbyterian Board, at Jalapa, V. C., Mexico.

1911—The following ordinations are reported: Rev. M. R. Plumb, Plymouth, Conn.; Rev. E. W. Walton, Otis, Mass.; Rev. S. R. M. Oakes, Hamburg, Conn.; Rev. H. M. Kingsley, Newport, R. I.; Rev. P. L. Kirby, Mexico, Me.

As the QUARTERLY goes to press news comes of the sudden death at Deland, Fla., of Professor William Newton Clarke, whose paper on "Immortality: A Study of Belief" appears in this issue.

THE YALE CO-OP CORPORATION

Successor to the

YALE DIVINITY BOOK ROOM.

Our system of sending off Special Orders

Every evening is a valuable feature
for Theological Students. There is

No unnecessary delay in procuring Books

SPECIAL CONCESSIONS ON CO-OPERATIVE MEMBERSHIP.

Correspondence from Graduates solicited.

Established 1852

I. Kleiner & Son

Tailors

1008 Chapel Street
New Haven
Conn.

Goldbaum & Rapoport

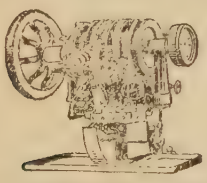
UNIVERSITY TAILORS

1073 CHAPEL STREET
NEW HAVEN
CONN.

ASTOR HOUSE, N. Y.
WEDNESDAYS

JOHN FISCHER

Fine Shoe Repairing



154 TEMPLE STREET
Y. M. C. A. Bldg.
New Haven, Conn.

Suit Pressing, Cleaning and Dyeing

Repairing a Specialty

Commutation Tickets, $1.00
Contracts per Month

A. E. ROSENBERG

1123 Chapel Street

Please mention the QUARTERLY when answering our advertisements.

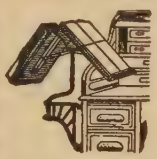
STUDY FURNITURE OUR SPECIALTY

We have spent years in this line of work and aim to give the greatest number of conveniences with the least amount of furniture, and smallest expenditure of money possible.

We have designed our goods, not for the office, where help is employed, but for the man in the study who does his own work and wants everything as much as possible within the reach of his hand.

Our Desk is equipped with Index and Filing systems, our Swing Typewriter Stands have advantages not possessed by others. Our Desk Extension is a Dictionary Holder, Reading Desk, Standing Desk and Copy Holder combined. Our Sectional Book Case is the simplest, cheapest and most convenient to move of any on the market.

Space will not allow us to describe our Vertical Files, Card Index Cases, Revolving Book Cases, Magazine Stand, Waste Basket, Morris, Study and other Chairs, Book Rack, Book Rest. Also goods made to order. If in want of any of the above, address



IDEAL DESK EXTENSION CO.

191 Turner St. **AUBURN, ME.**

Evening Dress Tuxedo and Frock Suits to let

Jacobs and Jacobs

Importers and Tailors

1080 Chapel Street ***New Haven, Conn.***

Strange, Perhaps, But True

The largest mail-order firm in Chicago has a magnificent building on an exclusive boulevard. Yet the price of its goods are so low that they hit bottom.

The Shop of Jenkins has a handsomely appointed store in a central location on the main business street.

Yet my prices are as reasonable as you can discover in a day's hunt through New Haven. Many reasons could be given for this. But the best way is to step in and investigate for yourself.

Shop of Jenkins

978 Chapel Street (Near Hotel Taft).

C. G. WHAPLES & CO.,

PRINTERS

86-90 Crown Street.

We print The Yale Divinity Quarterly.

Established 1852

I. Kleiner & Son

Tailors

1008 Chapel Street
New Haven
Conn.

THE CURTIS STUDIO

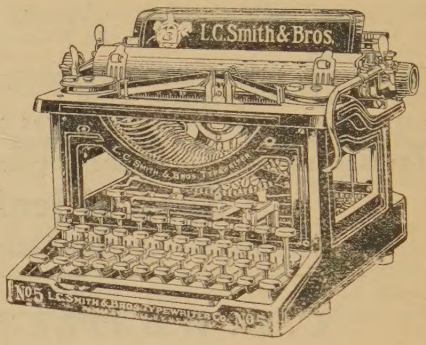
1090 Chapel Street

Portraits

Frames

Art Goods

The Clergyman's Faithful Assistant



On the opposite page your attention is called to some of the mechanical features that make the

L. C. Smith & Bros. Typewriter

a never failing and trustworthy helper.

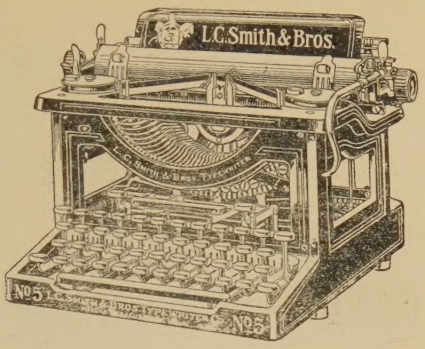
Every minister of the gospel needs a writing machine and you can afford to have none but the best.

Write for free catalogue of new No. 5 model to

L. C. Smith & Bros. Typewriter Co.

Syracuse, N. Y., U. S. A.

Little Things that Make a Big Winner



THE NEW MODEL FIVE

L. C. Smith & Bros. Typewriter

(BALL-BEARING, LONG-WEARING)

TYPEBAR ball-bearings made like a watch. CARRIAGE—with geared ball retainer, moves at a feather touch and stands at any point, unshakeable. ESCAPEMENT—lightning swift in its get-away from the operator's nimble fingers. TOUCH—smooth, easy, with snappy response. SHIFT-KEY—lightened to one-third ordinary pressure. ALL OPERATIONS, including ribbon color changes, direct from the Keyborad.

Careful, painstaking application to such fine details of construction have given you a typewriter that gets *big results* and does satisfactory work—all kinds of it—without a bit of fuss or needless effort.

Your stenographers will like the Model Five L. C. Smith & Bros. Typewriter because it enables them to do better work, do it easier, and do more of it. You'll want it, yourself, for the same reasons and also because, on account of the ball-bearings throughout, it keeps in better order and gives much longer service.

L. C. Smith & Bros. Typewriter Co.

Syracuse, N. Y., U. S. A.

OUR LATEST ACHIEVEMENT

THE NEW MODEL

NO. 12 VISIBLE

EVERY CHARACTER IN SIGHT ALL THE TIME.

This instrument has all the very latest labor-saving devices, including polychrome ribbon attachment, automatic line lock and billing device, interchangeable type, and is

THE ONLY POLYGLOT.

Thirty-five languages can be written on the same machine

A SPECIAL PRICE TO CLERGYMEN.

The Hammond Typewriter Company

113 Church St., Corner Chapel

New Haven, Conn.